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DOCTRINAL.

LETTERS ON ELECTION.—No. 5.
BY REV. RICHARD WRIGHT OF GLASGOW,
(SCOTLAND.)

Continued from page 85.

Dear Sir,—In addition to my former Letters, I beg leave to offer a few remarks upon the election of the Jewish nation, and the dealings of Jehovah with them; after which, if God permit, I will endeavor to investigate the subject as it relates to Christ and his disciples. At present, I shall state four propositions, with proofs and illustrations.

PROPOSITION I. *The election of the Israelites was an act of the sovereign good pleasure of Jehovah.*

It would be superfluous to repeat what is already before the reader in my former Letters, respecting God's choice of the seed of Jacob in their fathers, in particular what I advanced in my last, to prove that the election of Jacob, irrespective of good or evil done by him, was not merely the election of the individual man, but of the whole nation which should proceed from him: I shall now barely observe, that if what is there asserted be fully admitted, the above proposition must be taken for granted.

Lest what I have said should be so far misconstrued, as to lead any one to suppose that these whom the Lord, of his sovereign good pleasure, hath elected, as he did the house of Israel, must necessarily be happy, whether obedient or disobedient to the divine will; that they are exempted from all punishment due to their sins, by a divine decree in their favour, I intend to show, that

PROPOSITION II. *The unconditional election of the Jews did not render them happy, independent of their obedience to God, nor in any wise prevent their being punished according to their sins.*

One of the pernicious effects of Calvinian election, I conceive to be, the leading persons to think that their security from punishment depends upon the unconditional decrees of God. I fear there are still men who suppose, that if they be of the elect number, their happiness is secured, and their persons indemnified from future punishment, by an absolute, arbitrary decree; consequently, instead of seeking happiness here, and exemption from the wrath to come, by obtaining deliverance from the guilt, love, power, and defilement of sin, and by being made holy in heart and life, they are ever seeking for proofs of their eternal election, which if they can be fully persuaded of, they think themselves safe; while, on the other hand, they conclude, that if they be not elected, God has no love for them, has made no provision for their salvation, and that there is no possible way left for them to escape the wrath to come. As if the rewards and punishments of the future state were determined by an unconditional decree, when the Scriptures fully prove that every man will receive according to his works. As if God had not manifested his love to, and made provision for the salvation of all mankind, when nothing is more evident. As if there was any possible way of enjoying salvation in this life, and of escaping the wrath to come, than that which is opened to the whole world, through repentance and faith. Those who are influenced by the foregoing hypothesis, are naturally led to seek for some foundation of hope in themselves, to look for certain operations upon their minds, as an evidence of their election, instead of flying for refuge to the hope set before them and before all men, in the gospel.

Because it was impossible for Israel, though the chosen people of Jehovah, in whose behalf he had wrought wonders, and on whom he had bestowed so many favours, to derive all the advantage from their peculiar situation which it was calculated to be of to them, and to enjoy peace and happiness, unless they were obedient to the divine will; because it would be inconsistent with the divine character and government, to continue them in the uninterrupted enjoyment of all the blessings he had bestowed upon them, if they disobeyed his voice; and because if they rebelled against him, it became him to punish them, therefore, they were exhorted to

hearken to his word, to walk in his commandments, to stand in awe of his judgments; and were warned of the dreadful consequences which would follow if they dared to transgress. So, in the New Testament, Christians are exhorted to labour to enter into the rest which remains to the people of God, and to take heed that they do not expose themselves to calamities similar to those which have befallen the people, Heb. iv. 11.—Rom. xi. 21.

The constitution of human nature must cease to be what God hath made it; the connexion which he, in infinite wisdom and goodness, hath established between causes and effects, must be entirely broken; the fixed laws and orders of the moral world must totally change, and even the nature of good and evil must be reversed; before men, elected or not elected, can be really happy in the ways of sin, or before happiness can cease to be the consequence of obedience to God; but as these are changes which no man can suppose possible, and as the moral government of God is essentially the same at all times, it must follow that vice and virtue will, in all cases, be followed with effects according to their own nature. Hence, we might suppose, from the nature of things, that the Jews, though an elect nation, would become miserable in proportion as they became sinful; and such, on examination, we find to be the fact.

As God is of purer eyes than to behold iniquity, it follows, that in whomsoever it exists, it must be the object of his displeasure; that he cannot fail to manifest his indignation against it, and to punish those who are the subjects of it, according to the degree of their guilt, so long as it remains in them, whether they be his chosen people or others. To suppose that the righteous Governor of the world winks at, and passes by without punishment, the same guilt and pollution in his elect, as he severely punishes in others, would be to suppose him partial and unjust. We find, the Lord threatened his chosen people the Jews with the heaviest judgments by the mouth of all his prophets. So far from his suffering them to sin with impunity, because he had chosen them, and instead of his having made them a peculiar people, inducing Jehovah not to punish them, this is assigned as the very reason why he would punish them for all their iniquities, Amos, iii. 2. That the Lord did not merely threaten, but that his awful threatenings have been executed upon the Jews, no man can deny. That the elect, who live under the gospel dispensation, must give an account of themselves to God, and receive according to the deeds done in the body, is very evident, Rom. xiv. 12.—2 Cor. v. 10.

PROPOSITION III. *The Jews being punished according to their sins, has not disengaged the counsel of God respecting them set aside his election of them, nor will prevent his doing by and for them all that he promised to their fathers.*

If when Jehovah first chose the seed of Jacob, he had been ignorant of their future defection, and the punishment which would come upon them, his counsel respecting them might be frustrated, his choice of them set aside, and the ends for which he chose them forever prevented, by such new and unexpected circumstances; but if it be admitted, that when he first chose them and promised to do such great things by and for them, he knew perfectly what their future conduct would be, then it follows that the above proposition must be true: for it cannot be supposed, that the Lord would choose them for, and resolve to accomplish upon and by them, purposes which he, at the very time, knew their conduct would render abortive, and forever defeat. That God knew, from the first, how the Jews would act, is evident, for their sins and punishments were foretold by Moses and the prophets; yet he chose them. *He declared the end from the beginning;* consequently, he must have seen from the first, all the circumstances of sin and suffering which would intervene between his original design of making all his creatures happy, and the accomplishment of it; yet, with all the circumstances in view, he absolutely promised to carry that design into effect. Hence we may conclude, that sin and punishment shall not prevent his counsel standing, and his doing all his pleasure, both respecting the Jews and all mankind. Shall a mortal man, who is a potter, perform his pleasure upon the clay? Shall he, when a vessel is marred in his hand, form it again as it seemeth good to him, and shall not Jehovah, in whose hands all creatures are as clay in the hands of the potter, perform all his good pleasure upon them? Jer. xviii. 6.

When Moses visited his brethren, the children of Israel, and supposed they would have understood how God by his hand would deliver them, they refused him, saying, *Who made thee a ruler and a judge?* Acts, vii. 35. Yet this did not prevent their being afterwards delivered by his hand, and brought to submit to him as their ruler, though they first experienced an increase of affliction. So, those who at present refuse Christ and say, *We will not have this man to reign over us,* shall in the end be made subject unto him, though they must first experience the most dreadful sufferings. All the sins of Israel, and the

punishments inflicted upon them, in the wilderness, did not prevent Jehovah's giving them the land of Canaan, as he had before promised; no more shall all the sins and consequent punishment, of all the families of the earth, prevent their being ultimately blessed in the seed of Abram. I am aware that some will object, as the individuals punished did not enter the land of Canaan, this is not to my purpose. I answer, that the nation being made to possess it, is sufficient to prove the immutability of the counsel and promise of Jehovah, and nothing more than this is necessary to warrant my conclusion. The seventy years captivity did not prevent the Jews being afterward restored, and the Messiah being raised up among them, which proves the threatenings of God, and the punishments which he inflicts, do not militate against the accomplishment of his promises. Though the Jews have long since filled up the measure of their iniquity, and wrath is come upon them to the utmost of what was threatened, the Lord has not reversed his original choice of them, nor ceased to love them, for he respects not of his gifts and callings; all the punishment they have received will not prevent their being restored, and made a greater blessing to mankind than they have ever yet been: the punishment inflicted upon them is preparatory to the mercy which God will have upon them all. Rom. xi. 28, 29, 32.

So the punishment in the lake of fire, will be followed by the new heavens and earth, and a state of universal happiness, Rev. chap. xxi. Thus, we see, the divine punishment, instead of preventing the fulfilment of the counsel of God, are all subservient thereto: that so far from such terrible dispensations being any hindrance to his gracious designs, which have the ultimate happiness of the punished for their object, they shall all, under the Divine guidance, be made conducive thereto: this hath been, and will be exemplified, by the Lord's dealings with the house of Israel.

PROPOSITION IV. *The election of, and all Jehovah's dealings with his people the Jews have had, and all his future dealings with them will have, for their object, the benefit of mankind universally.*

Having said so much in my former Letters, in support of the fact asserted in this proposition, I shall content myself now with barely glancing at a few circumstances illustrative of it.

The mighty wonders which God wrought for Israel in Egypt, and at the Red Sea, were calculated to convince the Egyptians and the neighbouring nations of the impotency of their gods, and of the greatness and glory of Jehovah: the design was that his name might be declared throughout all the earth, Rom. ix. 17.—

Rahab the harlot heard thereof and believed to the saving of herself and family, Josh. chap. ii. The Philistines were influenced by the remembrance of the wonders which the Lord wrought in Egypt, ages afterwards, 1 Sam. vi. 6. The obvious tendency and design of the knowledge, pure worship, and laws, of the true God, being placed among a people who were situated in the centre of the nations, was the illumination and improvement of the nations around them. The Gentiles were not prevented from enjoying the advantages arising from the revelation which Jehovah afforded of himself to his chosen people; they might participate in his worship and ordinances, by becoming proselytes. Through his dealings with, and the dispersion of the Jews, the Scriptures were diffused, and the way prepared for the apostles to preach the gospel among the nations. The whole of the Jewish dispensation was intended as an introduction to Christianity, which has the happiness of the whole world for its object.—Even the judgments of God upon the Jews, were the means of spreading the knowledge of his name among the Syrians, the Babylonians, the Persians, and other nations, 2 Kings, chap. v.—Dan. chap. iv. & vi. The Lord made the falling away and diminishing of the Jews, a source of riches to the world, and the receiving of them again, and their fulness, shall be life from the dead to mankind around them. The apostle was filled with admiration and astonishment at the depth of the riches both of the wisdom and knowledge of God, displayed in his overruling all circumstances for the good of his creatures, and in his even causing the punishment of sin to issue in the happiness of mankind; he exclaims—“O, the depth of the riches both of the wisdom and knowledge of God!—How unsearchable are his judgments, and his ways past finding out!” And again, “for of him, and through him, and to him, are all things; to whom be glory forever. Amen.” Rom. chap. xi.

I remain,
Affectionately yours,
[TO BE CONTINUED.]

A discourse delivered April 15, 1827, in the First Universalist Meeting-House in Portsmouth, N. H.

BY EDWARD TURNER.
Continued from p. 85.

I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews. Acts, xxvi.—2.

THIRDLY, The doctrine of the final restoration of all men is charged with encou-

aging licentiousness, and with leading to every sinful practice. It is considered a dangerous doctrine, and one, that if believed, will exert the most corrupt and demoralizing influence on society. If this charge be well founded, and if the heart of man is naturally as wicked as it is said to be, why has not this doctrine been more generally received than it has been? Why, when the doctrine is so pleasing to the wicked heart, have not the number of its believers exceeded that of any other denomination? The preachers of this doctrine have seldom had cause to boast of their success in making many converts, especially in the short period in which some others are so wonderfully successful. If there be any thing in this doctrine that is peculiarly attractive to the carnal heart, it still appears to possess something that is equally repulsive. And though our opponents urge its licentious tendency, and we find it necessary to meet the objection; yet we may be able to discover hereafter, that universalism possesses some other property quite as objectionable to many, as its supposed licentious tendency. We may even find, however it may surprise some to hear it mentioned, that this doctrine possesses too much of a self-denying character to render it very palatable.

But when the objection, that universalism opens a door to immorality, is advanced; when our opponents say, that it takes

off all salutary restraints, and relaxes the

obligations to moral duty, we wish to un-

derstand the grounds of the charge; be-

cause it is possible, that even if this doc-

trine is justly deserving the character at-

tributed to it, yet it is no worse in this re-

spect, than some others, that are consid-

ered among the fundamental doctrines of

christianity. Besides, we are interested

in knowing how far we agree with our op-

ponents, as to the principles which make a

doctrine licentious, and which, when al-

lowed to exert their proper influence, lead

to wickedness. The ground, then, on

which the charge we are considering is

predicated is this: Universalism asserts

the final happiness of all men; and hence,

it produces a false security, and induces a

fatal neglect of prescribed duties, and

gives a licence to the believer to live, as

his corrupt heart dictates. To meet the

charge on this ground, we should observe

that we do not perceive, how the idea of

the universality of salvation should neces-

sarily demoralize the believer. If the doc-

trine in question is licentious, its licentious

tendency must be referred to some other

cause, or circumstance, than merely the

number supposed to be interested in the

salvation by Christ. As far as any man

is influenced by a doctrine, that he be-

lieves, he is affected as an individual; he

acts for himself; his principles of action

are his own. If he believes, that all men

will ultimately be saved, be immoral and

dangerous, then the belief, that the num-

ber of the saved will be very great, though

it will not include the world, will be pro-

portionally immoral and dangerous. If

we allowed ourselves to reason in this

way, we might proceed to form a tolerably

accurate scale, by which we might deter-

mine the several degrees of immorality

and danger, with which various systems

might be thought to be chargeable, accord-

ing to the greater or smaller number that

those systems asserted would finally be ad-

mitted to glory. There have always been

considerable differences of opinion among

divines and private christians, about the

number of those who will “obtain salva-

tion.” But few of them, we presume,

would be pleased to submit their respect-

ive theories to be decided upon, as to their

moral or immoral tendency, by a standard so

obviously false and arbitrary.

But further, the doctrine of partial elec-

tion, makes the salvation of all the elect

certain and sure; it makes the number of

those who are to be saved so definite, that

not one can be added to it, nor taken from

it. Will our brethren, who oppose our

views, admit the dangerous tendency of

their doctrine, because it founds salvation

on the immutable will of Jehovah, and repre-

sents the elect as sure of obtaining the

heavenly prize? They are not dis-

THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE....PAUL.

GARDINER, FRIDAY, JUNE 8.

CURE FOR DRUNKENNESS. We are not without a pretty strong belief, that the medicine lately discovered by Dr. Chambers of New-York for the cure of drunkenness, will prove itself to be one of the greatest and most invaluable blessings that, in this age of philanthropic exertion, has been presented to the public. When we first saw it noticed in the public papers, we confess our confidence in what was said of it was not very great. We were somewhat inclined to suspect, that it was but another piece of imposition destined to be laid upon the odious pile of quack medicines which have deceived the credulity, drained the pockets and destroyed the lives of thousands of our innocent fellow citizens.—

We now entertain an opinion, every way corresponding to our hopes, concerning its efficacy. Aside from the testimony of Mr. Hutton of New-Castle, a confirmed drunkard, who affirms that this medicine has entirely cured him of all thirst for ardent spirits,—from that of Mr. Dwight of Boston, who relates a case of a female in that city who, as he knows, has been recently cured,—and from the confirmed statement of Dr. C. Bush, that "in 1000 cases in which the medicine has been used two or three have occurred where it has been applied without effect," (all of which are entitled to some consideration,) we have the happiness of being able to state, that two cases have taken place within a week past, that have come to our knowledge, in which persons of confirmed habits of drunkenness, in this vicinity, have taken the medicine and now cannot be prevailed upon to drink even so small a quantity of spirituous liquors of any kind. An interesting account of one of those cases will be found in a subsequent column, furnished us by the Hon. P. Dillingham of Augusta, whose statements, it is unnecessary for us to say, are entitled to full credit.

Such a medicine as we believe this to be, has long been a *desideratum*. In almost all cases you may preach and exhort, reason and expostulate with a drunkard forever; and such labour, however well intended, will too often be spent in vain—for you tell him nothing which he did not fully know before. He is as well aware as others can be, of the destructive consequences of an intemperate indulgence in the use of ardent spirits, and at times, at least, deprecates those consequences as much as you do. Still the *appetite* exists, which is not to be destroyed by moral maxims,—an appetite which, being stronger and more durable than any resolutions he can form to the contrary, leads captive both his reason and good sense. This medicine however strikes at the root. It destroys the *appetite*—the *disposition* to drink, or even taste the intoxicating cup; and all the *resolution* that is required to produce reformation, is a willingness to take a simple and an innocent medicine. Five or six doses, that are not particularly offensive to the taste, are enough generally to effect a cure in the most obstinate cases. It produces nausea, but not vomiting; and thus, by being taken in spirits, creates a disgust both of the smell and taste of spirits afterwards. How long this happy effect may continue, remains to be determined by actual experience. Dr. C. however avers, that the thirst is *forever* destroyed. But even on the supposition that the propensity may, at some future time, return again, we think it cannot but do much good. To make a drunkard a steady man even for *one year*, is an object by no means inconsiderable; and if at the expiration of that time his thirst for ardent spirits should return, it must have lost much of its violent or ungovernable character, and by a little resolution, or at worst, by a return to the medicine, may be effectually overcome.

The medicine has been recently introduced into this vicinity by a respectable physician of whom we expect to obtain the information necessary to enable us to give directions to others for the preparation and administration of it. Any service which we can render to the public in so desirable a cause shall be cheerfully and gratuitously bestowed. We thus hope to be instrumental of doing some good. We have long preached and written against the prevailing vices of the day, particularly against that of drunkenness; but if, in common with most other friends of morality and religion, we have not been or cannot be so successful, as is desirable, in reforming men by *preaching*, we are determined on doing it, if possible by *practice*. We hope to be pardoned for our zeal in these remarks—trusting it is not a censurable one.

We expect to be able in a short time to speak with greater certainty relative to the efficacy of Dr. Chambers' medicine, as many drinkers in this vicinity are resolved to make an experiment of it, some of whom are already in a "hopeful way"; and if it shall be found that it is calculated to be as serviceable in the work of reformation, as we hope, & indeed cannot but believe, it will prove to be, we should think it an object worthy the attention of towns and counties, if not of the state, to provide for its administration to all drunk-

ards and hard drinkers throughout the country. If legislatures have taken measures to extend the benefits of the vaccine inoculation as a preventive of the small pox, we do not see why they might not, with equal propriety, take measures also to introduce Chambers' medicine for the cure of that odious and destructive vice, which has been the cause of so much misery in private life, and which threatens to undermine the foundations of public welfare and prosperity.

LIBERALITY. The Universalist Society in Portland, being destitute at present of a stated Pastor, admitted, on the two last sabbaths, into the desk of their Chapel two Calvinistic ministers who preached to that society, on those days. We merely mention this to show that universalists are disposed to be more liberal in practice, as well as in sentiment than their opponents generally are. When was the case ever known, that orthodox parishes invited universalist clergymen to officiate in their pulpits on the sabbath? We like to see Christians of different denominations charitable towards each other and disposed to associate together, notwithstanding they may differ as to certain points of faith. If orthodox people sincerely believe in the doctrines of election and reprobation, endless punishment, &c. and take any rational satisfaction in such opinions,—why, all we have to say is, let them enjoy such a satisfaction as much as they please, only let them treat other people with civility.

NEW PUBLICATION. We have, with much pleasure, received the first and second numbers of a new periodical publication lately commenced in Albany, N. Y. called *THE ANTIDOTE*. Its design is to examine and refute the false and dangerous reasoning of a certain *infidel* publication recently established in New-York, known by the name of *The Correspondent*. We most heartily regret, for the honor of our country, that such a periodical as the *last* mentioned one should have been commenced, and we do hope that *THE ANTIDOTE* may defend the Christian system in such a rational and triumphant manner as to drive the *Correspondent* out of existence.—The *Antidote* is published weekly by Messrs. Webster & Wood, at two dollars per annum. It is elegantly printed and thus far appears to be able and judiciously conducted. The editors declare that "no attempt will be made, in this work, to elevate any one sect above another; the main object being to combat the common enemy." As long as they adhere to the principles laid down in their prospectus, they shall have our ardent prayers for their success and prosperity.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]
To the Overseers of the Poor for the town of Gardiner.

GENTLEMEN:—

A few days after you sent Mr. Berry to the Gaol as a house of correction, on account of his extreme intemperance, I went to his room and conversed with him about his situation. He regretted in strong terms, and with much feeling, his unhappy situation and the miserable state of himself and family; and all brought about by his love of ardent spirits, which he seemed to fear he could never conquer. I then mentioned to him Dr. Chamber's medicine for intemperance, related most of the statements I had heard of its salutary effect and advised him to take it. To this, he very rationally and manfully consented, agreeing to submit himself to my directions.

I then applied to a Physician, who has recently introduced the medicine, and obtained it. He took it willingly, according to orders; and I think it has had the effect to work a *radical cure*. On the third day of his taking the medicine I offered him part of a glass of pure spirits, and requested him to drink it before he took the medicine; so as to associate the flavor of the spirit with the medicine. He drank about half of what I gave him, and it instantly created a nausea equal to that produced by the medicine itself, which he took immediately. He takes his last glass to day, and I feel no doubt in saying to you, that you may discharge him with safety. If he drinks any more spirits for *five years* I shall be *much disappointed*; so great is my faith that I would insure on him for a trifling, never to drink any more rum. His health and spirits are all better than when he came here; his appetite is good and he seems rejoiced in the prospect of living a life of sobriety and temperance once more. He now says,—and I believe he speaks the truth—that nothing could disgust him more than a glass of rum. I hope you will discharge him and make such experiments as you think proper to ascertain whether a cure is effected, or whether I am deceived.

Respectfully, &c.

PITT DILLINGHAM.

Augusta, June 5, 1827.

[For the Christian Intelligencer.]
TO A YOUNG UNIVERSALIST PREACHER.

LETTER, NO. XII.

My dear Friend;

It has been urged by many persons, who undoubtedly feel desirous to promote the progress of evangelical truth, that every preacher ought to be well acquainted with the emblems and types that are supposed to form a very interesting part of the law of Moses; as this knowledge is considered necessary to qualify him to preach Christ and his salvation. Accord-

ingly, I have known some preachers, who could find, or thought they could find Christ and his salvation in every external service of the law; they found the way of grace delineated in all the sacrifices and ablations of the first covenant, in the furniture of the tabernacle, in the utensils employed in the temple, and even in the dress and ornaments of the Priests. The preaching of those, who have this view of the ritual part of the law, is often ingenious, amusing, and perhaps edifying, to such as profess an imagination, which can keep pace with that of the preacher, and follow him through all his accommodations, and feel satisfied, that he has justly applied the figurative resemblance which he has used. But, as I was never gifted with the power of applying what are called the types to the antitypes, with much satisfaction to myself, I have feared that this course of preaching would neither satisfy nor instruct others. I have thought, that it required greater intellectual powers than mine, to exhibit in a natural and satisfactory manner, the resemblance between the "carnal ordinances" of the law, and the "spiritual things" of the new dispensation, and have feared that in attempting to point out such resemblances, I should have to depend more on mere imagination than is consistent with common reasoning, or productive of rational conviction. As it is very probable that I differ in opinion on this subject, from many; and that my views of the design of the ritual part of the Jewish law, are not those which are generally entertained, I will occupy the remaining part of the letter with stating distinctly in what light I view the numerous ceremonial prescripts by Moses.

But before I proceed to the consideration of that point, I will observe that I would not be understood by any of my previous remarks, to mean that nothing contained in the ritual code, or in the historical scriptures, can be profitably used by way of similitude, or as means of illustration in preaching. I am far from saying, that many things may not be very happily accommodated to sit forth moral and religious truths; and that a judicious, discriminating mind may not find in the old testament, various events and things, which will answer a valuable purpose as similitudes, which will greatly assist a preacher in illustrating and enforcing the truths of the gospel. But in such cases, the point of resemblance must be obvious and natural, not elaborated by the process of a powerful imagination. So we may find similitudes in all books; we may find figures and emblems in every department of history, and they may be usefully employed to illustrate important truths. But this is very different from supposing a whole system of types, vast collection of sensible representation, especially designed as means of illustrating moral subjects. It is one thing to admit the discretionary use of the legal ceremonial, to illustrate the truths of the Christian religion; while to consider them all as directly pointing to the dispensation of Christ, and capable of explanation in natural accordance with the spirituality of the Christian religion, is quite another thing, and the distinction between them ought to be maintained.

When God selected the children of Israel from all the nations of the earth, to be a peculiar people to himself, he instituted a form of worship by which the people whom he had chosen were to be distinguished from other people. The precepts of the ritual code were positive, and arbitrary. It was necessary, that some external forms should distinguish Israel from the heathen nations; it was proper, that some commands should be enjoined as a test of the people's obedience to the Supreme Legislator. Certain things must be required—certain things prohibited—but both the requirement and the prohibition had reference to the great object of Divine Wisdom, which was to form the children of Israel to habits of obedience, and through them to show to succeeding generations, that human felicity consists in entire submission to the will of God, as he prescribes it in his law. In this view of the case, the question, what the ceremonies of the Mosaic law prefigured? or whether they prefigured any thing? becomes of small consequence. I say this without any desire to fix a standard for any man's faith. I record only my own sentiments. I am satisfied with believing, that God dealt with the house of Israel, when it came up out of Egypt, as a kind father deals with the children of his love. He gave them "laws, statutes and ordinances," he imposed a yoke upon them, which they were unable to bear; but which was necessary to form their minds to habits of obedience. In doing this, God was "the guide of their youth." He conducted with Israel as human parents are obliged to conduct with their children. Parents are under the necessity of instituting laws for the government of their families, some parts of which will appear positive and arbitrary to the subjects of their authority. It will be impossible to explain, at once, to their children, why some things are allowed, or enjoined, and others strictly prohibited. The object is, to prepare the subject of domestic government for future usefulness and felicity; to obtain this end, they must be accustomed to unreserved submission to the prescribed will of their father. Their limited capacities, and their inexperience will prevent their knowing, nor is it necessary that they should know at their tender age, the purposes of their tender father. "The heir, as long as he is a child, differeth nothing from a servant, but is under tutors and governors; even so we were in bondage under the elements (the first principles or rudiments) of the world."

These views of the ritual part of the Mosaic economy are satisfactory to my own mind; and this theory, though not here so perfectly and extensively explained, as I could wish, accounts for the institution of the ceremonial law, without supposing they were established as types of Christ, or that they are to be used as archetypes of spiritual and Divine realities.

Yours, most affectionately,

[For the Christian Intelligencer.]

A NEW COLLECTION OF SERMONS WANTED.

MR. EDITOR:—I observe in your paper of May 25th, that the author of "Letters to a young universalist preacher," has recommended the works of the most approved Divines, of different persuasions, to the perusal of young preachers of our order. They cannot, in my opinion pursue the works he has recommended too much; but still I think, a few volumes of sermons, doctrinal and practical are much wanted, from the pen of some able writer of our own persuasion; and I know not of any one better able to make the much desired compilation, than the author of these Letters. If he should consent to publish a few volumes, they would be invaluable to our young preachers. A selection of sermons also from his pen, for the use of families, enough to comprise a tolerable volume, we have no doubt would be found in the hands of every family who are desirous of moral improvement, if he would consent to publish one. You Mr. Editor, know as well as myself, how much these works are wanted, and I hope you will second my request for their publication.

J. W. H.

[For the Christian Intelligencer.]

WRONG APPLICATION OF THE SCRIPURES.

A number of gentlemen were one day travelling in a stage coach: Among whom were Calvinistic clergymen and one of the Armenian persuasion. The Calvinist was very sanguine in his belief of particular election, and very eloquent in its defense; quoting his favorite passages of scripture in its support, and with an air of triumph, exclaiming as he finished his sentences, "Is not this scripture?" The Armenian heard him for some time with composure; but at length wearied with the often repeated exclamation, "Is not this scripture?" he hit upon a method of silencing at once his infallible antagonist.—"My friend," said he, "by separating scripture from its connexion, we may not only prove the most absurd doctrines but defend the worst of crimes." "Impossible," replied his antagonist, "for all scripture was given for doctrine, for reproof and edification in righteousness.—Is not this scripture?" "But hear me," answered the Armenian, "you will admit this also to be scripture,—and Judas went and hanged himself." "Most certainly," replied the Calvinist. "Is not this also scripture?" continued the Armenian, "go thou and do likewise?" The hitherto infallible Calvinist hung down his head abashed, amidst shout of laughter from the company nor again offered to renew the conversation, but passed the remainder of the journey in sullen silence.

Of this anecdote I was forcibly reminded upon hearing a discourse the last Sabbath from the words of the apostle, "what saith the scripture?" by the Rev. Freeman Parker. After vanquishing, in imagination, the formidable phalanx of particular election, moral inability, partial atonement and Unitarianism, in all its different ramifications, he came to what appeared to be the main object of the discourse, universalism. "What saith the scriptures?" asked he, in introducing this portion of the discourse, "upon the eternal judgment, for so the scriptures designate the time when mankind are to account for the deeds done in the body?" Now, Mr. Editor, I wish to ask the Rev. gentleman in what portion of the scriptures the time when mankind are to receive the things done in the body is called "the eternal judgment," more especially as he affirmed that he would not, in conducting this discourse, willingly misquote or misapply the divine testimony. I wish also to ask him in what part of the scriptures he can find, "that some will be raised to everlasting glory and some to everlasting shame and contempt." Also what part contains the words, "the wicked shall go away into everlasting punishment." Likewise whether he meant for his hearers to understand that the passages and parts of passages from Peter, Matthew and the Revelations, which were so artfully mixed together were a quotation from the scriptures. I am far from wishing to suppose that Mr. P. meant to be scripture, "and Judas went and hanged himself." "Most certainly," replied the Calvinist. "Is not this also scripture?" continued the Armenian, "go thou and do likewise?" The hitherto infallible Calvinist hung down his head abashed, amidst shout of laughter from the company nor again offered to renew the conversation, but passed the remainder of the journey in sullen silence.

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dition; and also to be sure that he gives it a true application. A HEARER,
Wiscasset, May 29, 1827.

[For the Christian Intelligencer.]

ADDRESS TO A BROTHER.

I have observed that you have of late discovered greater anxiety relating to futurity than usual. Alas! How many are at this moment afflicted with mental suffering, languishing beneath the terrors of futurity, dreading imaginary evils and blind to real good. The safest and the infallible cure for slavish grief, is faith in God's Eternal Son, and the surest or only ground, for our belief is what the mighty God has done for the salvation of the world. "For God so loved the world that he gave his only begotten Son," of whom he hath given the following record, to which I invite your serious attention; for if you believe it, you will have peace and joy. "And this is the record, that God hath given to us eternal life, and this life is in his Son." This is a true record, and the richest gift that ever was bestowed upon a loved object.

The truth of this record and the permanency of this gift do not depend on our faith or works. It is as true to the unbeliever as to the believer; as the following scripture proves, viz. "He that believeth not God, hath made him a liar." This is the only ground on which the unbeliever is charged with making God a liar. This record is not, what God is willing to do, or will do if we believe, &c.; but contains what the mighty God has already done, and this life (in the Son) is secured for all—Jew and Gentile, bond and free. It is true he that believeth the record entereth into the enjoyment of that life (by faith) "which God who cannot lie, promised before the world began." Faith in this life, therefore, is the only medium and cause of peace and joy in the salvation of God. This is then the conclusion, "He that hath the Son, hath life, and he that hath not the Son of God hath not life." I presume that the Apostle is not to be understood by not having the Son of God, that the unbeliever has not life given him in the Son; because he could not be justly accused of making God a liar, by disbelieving a record that is not true. For if God has not given him eternal life in his Son, and he was to believe he had, he would then believe a lie! And would his believing a lie change it into a truth? It is true we read of some, who changed the truth of God into a lie, but this is to be understood in the same sense as making God a liar in disbelieving the record he has given of his Son; for no rational man of common sense can believe that truth can really be changed into a lie, or that a lie believed can be made, or changed into a truth any more than God can really be made a liar. Strictly speaking God cannot repent, neither is it possible for him to lie. "For hath he said it and shall he not do it?" "And the gifts and calling of God are without repentance," i. e. they are unalterable and eternal; "God is not man that he should lie, or the son of man that he should repent." What greater indignity can we offer to God than to charge him with giving a record of his Son that is not true? And are not all those thus guilty, who say that God has not given sinners eternal life in his Son until they believe it? But this is a fact. And lamentable as it is, I have no doubt there are millions who profess repentance towards God, and faith in our Lord Jesus Christ, that are verily guilty of "making God a liar," and no doubt, do more in supporting Deism than all its avowed advocates. Is it not absurd for professed believers in the Lord Jesus Christ to tell sinners that God has given them eternal life in his Son, if they will believe it? Thus making the truth of God's record to depend on the faith of the creature, which involves the subject in an insurmountable difficulty: for how can any reasonable man, of common sense, believe a record to be true which is not true until he does believe it?

Let the simple, unadulterated gospel be preached, in words as easy to be understood as those used by the angel of the Lord when he brought to the shepherds the good tidings of great joy, which he said, shall be to all people. These good and joyful tidings were confirmed by a multitude of the heavenly host praising God, and saying, "glory to God in the highest." Paul used words as easy to be understood when he first preached the gospel unto the Corinthians. See 1 Cor. 15th. Did not the Corinthians understand by Christ's dying for our sins, that he was really dead;—by his being buried, that he was laid in the grave; and by his being raised again, that he was then alive? And did they not understand this Jesus to be the same Saviour that was announced by the angel of the Lord; which was the certain prelude of that great joy, which he said positively, shall be to all people? In confirmation of the truth of his preaching, he refers them to what they knew to be a fact, viz. their salvation, that is, unless they had believed in vain. For if Paul preached that for truth to them, which was not true, it would be vain preaching; and if they believed such preaching their faith would be also vain. See verses 14th and 17th.

MR. WESTON'S LIBELLUS SERMON.

[It never affords us pleasure to be under the necessity of giving publicity to articles censuring the conduct of others, however much they may differ from ourselves in matters of faith. But there are cases in which duty speaks in terms louder than inclination, and calls us to exhibit to the public the con-

act of our defamers, that they may receive the punishment they deserve. The following article has been forwarded to us from the most respectable source, and contains, as we believe, a statement of facts which, as every Christian will admit, reflect no credit upon the individual alluded to. We know nothing about Mr. Weston, never having heard of him before; and if his libellous charges originated in his ignorance,—as we hope, for the credit of the man, they did,—he is entitled to our pity and shall receive our forgiveness—but if, as we have too much reason to fear, they originated in those unhallowed and corrupt passions encouraged by his creed, which delight in “scattering arrows, fire-brands and death,” rather than in “spreading the cement of brotherly love and affection,” we would admonish him to lay aside the Christian name, until he shall have come under the influence of Christian principles, and by a different course of professional conduct have established his claims to the Christian character.]

[For the Christian Intelligencer.]

It is sometimes our good fortune to hear charity recommended from the sacred desk, and slander reprobated as the bane of society. I have never known the former so totally disregarded and the latter so decidedly approved by practice in the pulpit, as they were on the last Sabbath. The Rev. Mr. Weston of Boothbay, at that time delivered a discourse in the south meeting house at Bath, the whole of which was impregnated with a certain species of scurrilous contumely, which would have disgraced the desk of a Hotteman.

Mr. Weston took his text in Isaiah, xliv. 20, “He feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, is there not a lie in my right hand?” He went on to show that a deceitful heart was the fountain of crime, from which spontaneously tervene all vice and immorality. His first attack was upon infidels, with whom he immediately connected universalists, branding them both with the same philippicks. He said universalists were murderers, thieves and robbers,* and were not to be trusted!—that they would not even hesitate to murder their wives and children commit suicide, &c.—such crimes being in perfect accordance with their religion.—He observed that no difficulty was found in offering an excuse to the world for their conduct, as it would be stated, in justification for the murder of their children, that they were suffering for the necessities of life in this world and they deemed it a virtue to be instrumented in relieving them from trouble and suffering that they might the more speedily enter the rapturous enjoyment of eternal bliss in a future state. This assertion, I confess, struck me with indignation and horror. Standing myself in the endearing relation of husband and parent, and having a majority of my children with me at meeting, and they possessing the full knowledge that their father was a universalist, and some of them capable of understanding the sermon, the thought immediately occurred to me,—what must my children think of their father if they believe the abusive falsehoods of this slanderer? Will they not readily conclude, that I am a murderer, a robber and a villain? that their lives are in danger while in my power, and, of course, that they should disregard any moral instructions that I might give them?

Mr. Weston here pretended to state a case, where nearly the whole family were murdered. He did not pretend however to point out the faults of his own denomination; he did not remind his congregation of the death of Michael Servetus, whose murder leaves an indelible reproach upon the character of Calvin the great champion of orthodoxy; neither did he name any one of several other cases of suicide and murders committed by professors of his own faith, in my recollection, which delicacy, and a regard for the feelings of surviving relatives, forbids my naming.

—Tell it not in Bath, publish it not in—
BOOTHBAY.
May 19, 1827.

*Query. If a man calls any class of people, “murders, robbers and thieves,” or charges them with any other high-handed crimes, is he not liable in law to be called upon before a court of justice to support his defamatory charges, or to suffer the dread consequences of his iniquity? Suppose the editor of this paper, was to become so abandoned as to assert publicly, what we hope we never shall do, that the members of Mr. W.’s church, if he has one, were “murders, robbers and thieves,” would not any member of that church have cause of action against us for defamation of character?—Ed.

[For the Christian Intelligencer.]

EXTRACT FROM AN UNPUBLISHED SERMON, ON THE DOCTRINE OF ETERNAL MISERY.

Eternal misery! Did you ever gaze with an eye of reason upon that gloomy picture? Did you ever enter that imaginary world of woe and contemplate its solemn transactions? If not, for once we will lead you there, and let you candidly review that horrible reverie of fancy which a misguided imagination presents to the mind. The guardian angels of celestial light who shouted “peace on earth and good will to men,” withdraw while we paint the shocking scene!

We will begin at the pillow of the dying man. By the wasting hand of disease he has been brought to extreme weakness of body, until on a sudden some visible alarm announces his departure at hand. His weeping consort and lovely children

gather around his dying bed, and in solemn silence gaze upon a departing father and friend. The cold, icy hand of death is settling upon him and the mental shades of eternal night are gathering thick around him. All human aid has failed, and no one present can administer even a cup of consolation to his departing spirit. Rolling in agony, he expects every moment to be in the world of spirits before that God whom he has been taught to dread, to hear his just and awful sentence. Racked with excruciating pains he at length heaves the big groan of mortality, expires, & immediately launches forth into the eternal world. Nothing however new, busy or curious can for a moment give ease, or assuage the frightful premonitions of his impending doom. He arrives at the awful bar, receives his sentence, and immediately descends to the aspistic regions of despair. Embosomed in “darkness visible” he lifts his eyes in interminable woe, while the misery he feels far exceeds that of the suffering martyr wrapt in boiling lava; and this eternally to increase. As the mysterious and countless ages of eternity revolve, his pains rise higher and higher, until they are beyond the powers of the imagination to portray. And when he shall have existed as many millions of ages as there are stars in heaven added to the drops of the ocean and the sands on its shores, multiplied by every spire of grass that ever grew upon the mountain top, his career will have but just commenced. So long as God exists, he shall not cease to be. This miracle of suffering as he lies rolling in agony suddenly starts amid his accumulated miseries and, with a groan of distraction, exclaims—“how long! When an answer is returned from on high—“ever! ever!” Millions on millions of ages roll! He again asks how long? When on the gloomy walls of his prison he beholds the answer written in flames of fire—from hell there is no redemption! Millions on millions of ages roll! He again asks, how long? The same distressing voice cries—“eternity! Millions on millions of ages intervening, and other millions on millions in solemn succession roll! He is now nothing but a spectacle of woe! He again starts from his dark bed of misery and with a last hopeless groan of distraction, exclaims—“mysterious heavens, how long!!! But the same answer is responded in rolling peals of thunder—Eternity! Eternity! Eternity!

Good God! what is this? Is there no arm of mercy in heaven to snatch this one sufferer from despair? Are there no bowels of compassion in Jesus the poor sinner’s friend, while angels and less than angels drop over him the tear of pity?—Who can look upon this portrait now drawn, unmoved? None under the sound of my voice; for I see you are all amazed and consternation! And no wonder. How does this picture look in view of mercy? And what man in whose bosom burns one spark of benevolence would wish it true, or step out in its defence? GREAT FATHER take this one poor sufferer from despair! One did I say? The doctrine embraces millions. God of Compassion! look down upon groaning worlds!

But forbear. Let us drop this melancholy, heart-rending subject. Those who believe it pray daily that it might be false. Angels and men unitedly raise their benevolence against it, and acknowledge that none but the devil wishes it true. And who would be his attorney to step out and plead in defence of his darling doctrine? We renounce his creed, and join the choir of angels to contend for the honor and glory of God, and the compassion of Jesus Christ the Saviour of the world. I repeat it.—We join the choir of angels who sang the song of peace. Listen to the heavenly strain in which the angelic note of sweetness lives forever—“Glory to God in the highest, on earth peace, good will toward men!” There is no endless misery mentioned here, for that could be “glad tidings of great joy” to no living mortal. This is the doctrine we boldly advocate. It is the doctrine of angels. It is the doctrine of Jesus. It is the doctrine of heaven. And why should you censure us for catching the distant sound of angels and repeating them to you in the feeble language of mortals? PHILORHOMACUS.

THE CHRONICLE.

GARDINER, FRIDAY, JUNE 8, 1827.

The Governor and Council held a session on Tuesday and Wednesday last in Augusta, for the purpose of selecting a piece of land, and receiving a deed of the same, on which to erect the public buildings for the use of the state. Several sites were examined by them, but we understand they have confirmed the choice of the commissioners who reported a few years ago, in favor of what is called Weston’s hill. This is a beautiful eminence, falling gradually on all sides, situated about half a mile south of the court house on the street leading to Hallowell. It has a commanding view of the river and the several flourishing villages on the river several miles above and below the eminence chosen. It is contemplated to have the road straightened from Hallowell to Augusta. It will then pass on the east side of the hill. If the state buildings should be erected thereon, it is perhaps no sketch of fancy to predict that the time may not be far distant when the two villages will have run into one.

MASSACHUSETTS LEGISLATURE. The Legislature of that state assembled in Boston on Wednesday, the 30th ult. Hon. John Mills was re-elected President of the Senate, and

Hon. Wm. C. Jarvis Speaker of the House. Mr. Bangs was also re-elected secretary, and Mr. Speaker Jarvis chosen treasurer of the Commonwealth. An election of U. S. Senator is to be made this session, and yesterday was assigned for a choice. On account of ill health, it is thought Mr. E. H. Mills will not be a candidate for re-election. Several other persons, among whom are Gov. Lincoln, Mr. Webster, Mr. J. Mills, Mr. T. Fuller, Mr. Everett, Mr. Hoar, Mr. Hobart, Mr. Blake, Judge Walker, &c. are mentioned as candidates for the office; but it is impossible to predict who will be chosen. It is said that the two first named gentlemen are undoubtedly qualified for the office. It is thought to be the policy of Massachusetts now to send a citizen into the U. S. Senate, who possesses the greatest talents and influence that state can furnish. Some think that Judge Story would not decline an election.

GOV. LINCOLN’S PROCLAMATION. Large editions of the late Proclamation for the annual Fast, have recently been printed on *saliva* in both in Portland and Augusta. Thus this admirable article, about which there has been so much said, is as much valued and honored by *liberal* Christians, as it was hated and insulted by *illiberal* ones. We hope some person will do Dr. Payson, Mr. Jenkins and other orthodox preachers the favor to send each of them a copy of it, as it probably would be very acceptable to them. They would, no doubt, put it in an elegant frame and hang it up in some conspicuous place in their studies, where they could often peruse it.

SUICIDE. On Monday, the 28th ult. Mr. Samuel Townsend of Sidney, in this County, committed suicide by hanging himself in a barn. He was a man of gloomy temperament, his mind had been for some time disordered and occasionally he was deranged. We have understood that he was a believer in endless misery, and that it was to too strong a belief in that sentiment, that much of the despondency is attributable which finally induced him to put a period to his burdensome existence.

MORE STAGES. In addition to the hourly stages which run between Augusta and Hallowell and between Hallowell and this town, a stage has commenced running from Winthrop to Augusta and Hallowell, 10 miles, daily. Our facilities for traveling now are very great. The beautiful Steam-Boat Experiment passes us on her passage up and down the river twice a day; the great Western Mail Stage to and from Portland also passes as many times;—these, with the hourly and many other mail and accommodation stages, that are constantly traveling in different directions, furnish opportunities for the conveyance of travellers not equalled perhaps in any other part of the State. And we are happy to say, that we believe they are all liberally patronized.

GREECE. A ray of light has again burst over the dark and fluctuating fortunes of Greece; and the City of Pallas, which was of old the focus against which the hostility of Oriental barbarism was directed, is again the centre of warlike operations; and again the prize to be contended for by slavery and independence.

Letters of a recent date from Zante, confirm the intelligence of the Greeks, under Col. Gordon, having relieved the garrison in the Acropolis of Athens. It appears that the British General embarked all the troops which could be spared from the defense of Napoli di Romania, and attended by the Perseverance steam ship under Capt. Hastings, landed in the neighborhood of Athens. Col. G. then mounted a battery, under the fire of the steam ship, which gave him the command of the Turkish position. Col. Fabvier sailed from the Acropolis at the same moment that the Turkish army was attacked by Col. Gordon, and the result was eminently successful.

The Turks soon retired, leaving a considerable quantity of warlike stores, and opening a free communication betwixt Col. Gordon and Col. Fabvier. The Citadel was immediately supplied with every thing necessary to its future defence. General Church arrived too late to participate in these operations; but from his great experience in training men of the same description as those in the Morea, and his knowledge of the leading chiefs, we trust that, in conjunction with the naval operations of Lord Cochrane, this is the last campaign which Christian Greece will find it necessary to wage in order to break the yoke of her infidel oppressors.—*Truth Teller.*

FROM COMMODORE PORTER. We are informed that a gentleman recently from Havana, has brought the information that Com. Porter has issued orders to his cruisers to capture every vessel containing merchandise bound for Cuba, and that in compliance with these orders he has destroyed nearly all the coasting trade of that Island, and that none escape them, except the fishermen, who, by the express directions of the Commodore, are not molested. The gentleman further states that Com. Porter made a requisition on the Mexican Government for \$30,000, and that in reply he received authority to draw for \$60,000, and information that his drafts for any amount would be honored. On which he drew for the \$60,000, which drafts were actually negotiated in Havana. We are further informed that the Lieutenant Commandant of one of the cruisers (the Bravo,) which had been captured by the Spaniard, having been imprisoned in Havana; Com. Porter wrote to the Commander, that if he was not released on his parole, within twelve hours after the receipt of his communication, and treated as a prisoner of war of his rank, was entitled

to expect, that he (Com. Porter,) would retaliate on every Spanish officer who might fall into his hands—that the lieutenant was accordingly released, and a gentleman who is now here dined with him, at the house of an American merchant in Havana.

The National Intelligencer of Saturday contains the first letter of an intended series, from Mr. Jared Sparks to the Hon. Joseph Story, respecting the *Washington papers*. Mr. Sparks, by an arrangement with Judge Washington, has been indulged with an unlimited access to all the papers in the archives of Mount Vernon, that belonged to General Washington; with permission to select and prepare for the press such parts as shall be best suited for that purpose. With this view Mr. S. has been now about two months employed in a general survey of the materials, and in arranging them for future examination and use.

This first letter contains an outline of the nature and subjects of these papers, and places in a strong and favorable light that characteristic of Washington, in undeviating regard, even from early life, to method, punctuality, and economy of time.

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Washington’s revolutionary papers have all been transcribed into 44 large folio volumes, and arranged according to the following classification:

1. Letters to Congress, and its committees and individual members, and to our foreign ministers abroad—7 volumes.
2. Letters to officers of the Army—7 volumes.
3. Letters to Governors, Committees of Safety, Civil Magistrates and citizens—5 volumes.
4. Letters to foreign ministers, foreign officers, &c. 2 volumes.
5. Letters to officers of the enemy, and to British subjects with the enemy—1 volume.
6. Proceedings and opinions of Councils of War, and of General Officers—3 volumes.
7. Letters on subjects of a private nature, to persons in public and private stations—3 volumes.
4. Orderly books—all orders to the army from the time he took the command at Cambridge, until he left it at Newburgh at the end of the war—7 volumes.

We have understood, that Gen. Washington kept a very minute and particular private journal, begun very early, and continued to the end of his life.—*Boston Courier* of May 24th

LETTERS.—It is stated that about sixty millions of letters that pay postage, and about an equal number which are transmitted free of charge, making a grand total of 120,000,000 letters and packages, are annually transmitted by post, in France. The daily amount deposited in the post-office boxes of Paris, is between 25,000 and 30,000.

It is estimated that during the sessions of Congress, not less than 100,000 letters or packages, including documents and newspapers, are forwarded weekly from Washington city alone.—[Argus.]

A correspondent of the New-York American says, “that a new mineral spring about two miles below the Falls of Niagara, on the American side, has attracted considerable attention. The water of this spring has proved beneficial to several persons in ill health, who have visited it. A bottle of it has been brought to this city, and has been tested by a medical gentleman. He finds that it contains sulphur and muriatic acid, magnesia, and lime. This will be quite a convenience to the company visiting the falls of Niagara. They can view the sublime and beautiful scenes in that vicinity, and at the same time make use of the healing and salubrious waters of this fountain.”

The following is a list of Post Offices established in this State from 1st of October, 1826, to 31st of March, 1827, inclusive. *Lebanon-Centre*, York county; *Kent’s Hill*, Kennebec; *Southwest Harbor*, Hancock; *Washington*, Lincoln; *Pinnaquin*, Washington; *South Vassalborough*, Kennebec; *Millown*, Washington; *East Pond*, Somerset; *Baring*, Washington; *South Montville*, Lincoln; *Bald Hill*, Cumberland; *East Vassalborough*, Kennebec; *Blackberry Hill*, York; *Eddington*, Penobscot.—*Ibid.*

CHINA. In 1818, after the last census, the population of China, within the great wall, amounted to 148 millions of souls, occupying only a surface of 700,000 square leagues. The army was composed of about 1,255,000 men, viz.—830,000 infantry, 420,000 horse, and 32,000 in the marine service. The public revenue, in 1817, amounted to 79,000 *leang*, or about 100 millions of dollars in gold, silver, and the produce of the country.

Bost. Courier.

A person of respectable appearance, entered an auction store in this city, a few days since, and after deliberately examining a lot of books, selected one which he placed under his arm, and marched off with the greatest *sang froid*. Pursuit being in vain, the auctioneer proceeded to examine the books and discovered to his great satisfaction, that the rogue had selected an ancient religious work, entitled “*The perfect pleasure of a good conscience*.”

A successful attempt was made in Washington some days ago to swindle the Bank of Washington out of some six thousand dollars, by means of a draft from the Branch Bank at Norfolk upon the Branch Bank at Baltimore, altered from *six to sixty thousand* dollars. The draft was cashed at the Bank of Washington, forwarded to another Bank in Baltimore for collection, and it was several days before the fraud was detected.

A trunk was lately cut from the Camden (N. C.) stage near that town, containing checks or drafts to the amount of \$18,000, besides other valuable papers and clothing. The trunk, robbed of the checks and clothing, but containing the other papers, was found the next morning in a field about a mile from town, by several gentlemen, who promptly turned out for that purpose. A young man named Hopper has been taken up under strong circumstantial testimony.

Two young men whose names were ALBERT NASH and JESSE PIPER, were killed by lightning, in Newburg, on Friday. They were at work in the field, on a high piece of ground, when the thunder storm arose; and

as no trees were near, they sought protection from the rain by drawing themselves under some piles of bark placed against a large stump. No trace of the fluid was discovered in the earth was somewhat suffused with blood and discolored.

Eastern Republican.

A woman in New-York who had been beaten by her husband, finding him fast asleep, sewed him up in the bed clothes and in that position thrashed him soundly.—*V. H. Sent.*

Two brick buildings, two stories high, were safely removed together at New-York, on the 26th ult. a distance of 10 or 12 feet, to widen the street. They were moved on ways similar to those for launching a ship; and the furniture remained in one of the houses during its removal.

A TRUE FISH STORY. Seven thousand shad and nearly a hundred barrels of alewives were taken in Eddington last week by Luther Eaton Esq. at one haul.

Bangor Register.

TO CORRESPONDENTS.

Since our last we have thankfully to acknowledge the reception of communications from “PHILORHOMACUS,” “LIVERMORE,” “S. HUTCHINSON” and “PHILLO.” We shall hasten to give them an insertion as fast as we can find room for them.

Short Sermons No. 7, by J. W. H. shall appear next week.

MARRIED,

In Augusta, Mr. Stephen Hussey, Jr. to Miss Ann Trufant.

In Hopeville, Mr. Azariah Toothaker to Miss Sophia Mustard.—Mustard is said to be good for the toothach.

DIED,

In Lisbon, May 31, Mrs. Penelope, wife of Mr. John Sampson.

In Eddington, Widow Mary Nichols, aged 61.

In Dexter, 6th inst. Gilman B. son of Mr. Jacob Bailey, Jr. aged 3 months.

MARINE JOURNAL.

PORT OF GARDINER.

SATURDAY, June 2.

Schr. Scott, Scott, Providence,
Sloops Packet, —, Nantucket,
Charles, Nye, Sandwich,
Betsey, Phinney, Essex.

POETRY.

[From the Providence Gazette.]

DEATH OF THE YOUNG.

Come sister sweet, and play with me!
The young spring flowers look bright like thee;
And the shade lies cool where the branches spread;
Of our own dear tree not a leaf is dead!
I hear the birds sing--dear mother! oh say
Why my sister is sleeping this lovely day?
She needs not the violet I hid in her hair,
Nor smiled when I told her the day light was fair;
I kissed her lip softly, and touched her pale cheek
With this pretty jasone, yet did she not speak--
And will not awake, though the night is gone--
"Tis idle to sleep such a gentle morn!"
"Thy sister is slumbering deeply, boy,
She cannot answer thy voice of joy!
Thou hast lost the beam of her laughing eye,
Which seemed too lovely a thing to die;
Bound is the fairy step and free,
That was ever wont to follow thee.
Thou mayest hang thy flowers around her brow,
But seek no smile to repay thee now!
And take thy hand from her quiet breast--
Thou canst not disturb her dreamless rest,
A rest that shall last till the word be given
For the sinless soul to rise in heaven!"

A.

FARMER'S REPOSITORY.

[From the Montpelier (Vt.) Watchman.]

MONEY DIGGERS.

Every country has its money diggers, who are full in the belief that vast treasures lay concealed in the earth. So far from being a new project, it dates its origin with the first man who ever wielded a spade. 'Tis as old as Adam. Even in these latter days, we find men so much in love with the "root of all evil," and so firm in the belief that it may be *dug up*, that they may traverse hill and dale, climb the loftiest mountain, and even work their way into the bowels of the earth in search of it. Indeed digging for money hid in the earth, is a very common thing; and in this State it is even considered an honorable and profitable employment. We could name, if we pleased, at least five hundred respectable men, who do, in the simplicity and sincerity of their hearts, verily believe that immense treasures lay concealed upon our Green Mountains, many of whom have been, for a number of years, most industriously and perseveringly engaged in digging it up. Some of them have succeeded even beyond their expectations. One gentleman in Parkerstown, on the summit of the mountain, after digging with unyielding confidence and unabating diligence, for ten or twelve years, found a sufficient quantity of money to build him a commodious house for his own convenience, and to fill it with comforts for the weary traveller. On stopping lately to refresh, we were delighted by the view of an anchor on the sign, emblematical of his hope of success, while we left him industriously digging for more. Another gentleman on Lake Champlain, we are credibly informed, has actually dug up the enormous sum of fifty thousand dollars! The incredulous and unbelieving may stare at this assertion but it is nevertheless true; and we do not hesitate to declare our belief that digging for money is the most certain way of obtaining it. Much, however, depends on the skillful use of the genuine mineral rod. *Don't dig too deep*, is an appropriate maxim with all those who are versed in the art. Wood's Iron Plough, skilfully guided, is sure to break the enchantment, and turn up the glittering dust in every furrow. Countless treasures yet remain in the earth. Speed the plough—plow the hoe—'twill all come to light.

P. S. The best time for digging money, is early in the morning, while the dew is on.

FENCES.

Farmers, look well to your fences. See that they are closed against horses and all kinds of cattle. If you suffer them to run over your grass lands and fields of winter grain, the damage will be greater than you, perhaps, imagine.

When grass or grain first springs up it is tender and delicate. While it is in this state the bite of animals opens its bleeding pores, and greatly injures its future growth.

Indeed, if the mouths of your cattle were closed, the treading of their feet is an injury the tender roots cannot sustain without materially lessening the future crop.

The weight of the cattle, together with the hardness of their hoofs, so wounds and mangles the roots that they are prevented from sending up the nourishment necessary to the full growth of their blades.

The gnawing of the horse or sheep is still worse, than the bite of your cattle, for while the ground is soft, the roots thin, and the blade short and tender, they often take up part of the roots with the blade.

If, however, horses and sheep in their close biting, only took off the grass even with the ground,

the injury would be very great. The surface of the ground would be left bare, and the roots of the grass be exposed to the rays of the sun too suddenly, and particularly, if an early drought should happen,

would be so scorched and the ground become so hardened, that not only a failure of the succeeding crop would follow, but the soil would also be materially injured.

And all this for the want of a few hours labor in the Spring. Besides, by proper attention to keeping cattle from grass and grain fields in the spring much labor would be saved in the summer, as well as many bushels of grain and tons of hay.

When cattle, horses and sheep are permitted to range fields in the spring, where there is little or no fence to resist them, they will usually in the summer, find the same, and if the pasture where they are kept is short, no barrier will at that season resist them.

From this same source also, inattention to

fences, quarrels amongst neighbors originate—pounding of cattle, and appraising of damages. Farmers, if you desire to avoid all these losses and other evils, look to your fences immediately. Depend upon it you will be gainers if you pay double price for a few days' labor in securing your grass grounds and fields of winter grain against the encroachments of your own or your neighbors cattle.

[From the American Farmer.]

BOILING MILK.

MR. SKINNER, Sir—Perhaps it is not so generally known as it ought to be, that the boiling of milk before it is set away for the cream to rise, will completely divest it, and of course the butter made therefrom, of the very unpleasant flavor arising from cows having fed upon garlicky pastures—the boiling ought to be continued for at least half an hour—this dairy secret, if it be one, I have learned from a female, who has been in the habit of availing herself of it for some years past.

Yours truly,
EDWARD TILGHMAN.

MISCELLANEOUS.

ORIGINAL LETTER.

From Dr. Samuel Johnson, not published in his works or any life of him.

MARCH 17, 1752, O. S.

Dear Sir,—

Nothwithstanding the warnings of philosophers, and the daily examples of losses and misfortunes, which life forces upon us, such is the anticipation of our thoughts of the business of the present day—such the resignation of our reason to empty our hopes of future felicity, or such our unwillingness to foresee what we dread, that every calamity comes suddenly upon us, and not only presses us as a burden, but crushes as a blow.

There are evils which happen out of the common course of nature, against which it is no reproach not to be provided. A flash of lightning intercepts the traveller in his way. The concussion of an earthquake heaps the ruins of cities upon their inhabitants. But other miseries time brings, though silently, yet visibly forward, by its own lapse, which yet approach unseen, because we turn our eyes away, and they seize us unresisted, because we would not arm ourselves against them, by setting them before us.

That it is in vain to shrink from what cannot be avoided, and to hide that from ourselves which must sometimes be found, is a truth which we all know, but which we all neglect and perhaps none more than the speculative reasoner, whose thoughts are always from home, whose eye wanders over life, whose fancy dances after meteors of happiness kindled by itself; and who examines every thing rather than his own state.

Nothing is more evident than that the decays of age must terminate in death—

Yet there is no man, (says Tully) who does not believe he may live another year, and there is none who does not, upon the same principle, hope another year for his parent and friend; but fallacy will be in time detected; the last year, the last day will come:—it has come and is passed!—The life which made my own life pleasant is at an end, and the gates of death are shut upon my prospects.

The loss of a friend on whom the heart had fixed, and to whom every wish and endeavor tended, is a state of desolation in which the mind looks abroad impatient of itself, and finds nothing but emptiness and horror. The blameless life, the artless tenderness, the native simplicity, the modest resignation, the patient sickness, and the quiet death, are remembered only to add value to the loss—to aggravate regret for what cannot be amended—to deepen sorrow for what cannot be recalled.

These are the calamities by which Providence gradually disengages us from the love of life. Other evils fortitude may mitigate; but irreparable privation leaves nothing, to exercise resolution or flatter expectation.—The dead cannot return, and nothing is left us here but languishment and grief.

Yet such is the course of nature, that whosoever lives long, must outlive those he loves and honors.—Such is the condition of our present existence, that life must one time lose its associates, and every inhabitant of the earth must walk downward to the grave alone and unregarded,

without any partner of his joy or grief, without any interested witness of his misfortunes or success. Misfortune indeed he may yet feel—for where is the bottom of the misery of man! but what is success to him who has none to enjoy it? Happiness is not found in self-contemplation; it is perceived only when it is reflected from another.

We know little of the state of departed souls, because such knowledge is not necessary to a good life. Reason deserts us at the brink of the grave, and gives no further intelligence. Revelation is however not silent. There is joy among the angels in Heaven over one sinner that repents.

And surely the joy is communicated to souls disengaged from the body, and made like angels.

Let hope, therefore dictate what revelation does not confute—that the union of souls may still remain: and that we, who are struggling with sin, sorrow and infirmities, may have our part in the attention & kindness of those who have finished their course, and are now receiving their reward.

These are the great occasions which force the mind to take refuge in religion.

When we have no help in ourselves what can remain but that we look up to a high-

er and greater power? And to what hope may we not raise our eyes and hearts, when we consider that the greatest power is the best?

Surely there is no man, who, thus afflicted, does not seek succor in the gospel, which has brought life and immortality to light! The precepts of Epicurus, which teach us to endure what the laws of the universe make necessary, may silence, but cannot content us. The dictates of Zeno, who commands us to look with indifference on abstract things, may dispose us to conceal our sorrow, but cannot assuage it. Real alleviation of the loss of friends, and rational tranquility in the prospect of our own dissolution, can be received only from the promise of him in whose hands are life and death, and from the assurances of another and a better state, in which all tears will be wiped from our eyes, and the whole soul filled with joy. Philosophy may infuse stubbornness, but religion only can give patience.

SAMUEL JOHNSON.

DEAN SWIFT standing one morning at the window of his study, observed a decent old woman offer a paper to one of his servants, which the fellow at first refused, in an insolent and surly manner. The woman, however, pressed her suit with all the energy of distress, and in the end prevailed. The Dean was moved with compassion, saw, felt, and was determined to alleviate her misery. He waited most anxiously for the servant to bring the paper; but to his surprise and indignation, an hour elapsed, and the man did not present it. He again looked out. The day was cold and wet, and the wretched petitioner still retained her situation, with many an eloquent and anxious look at the house. The benevolent divine lost all patience, and was going to ring the bell, when he observed the servant cross the street and return the paper with the utmost indifference. The Dean could bear no longer: he threw up the sash, and loudly demanded what that paper contained. "It is a petition, please your reverence," replied the woman. "Bring it up, rascal!" cried the enraged Dean. The servant surprised and confounded, obeyed. The poor woman was instantly made happy, and the servant almost as instantly turned out of doors, with the following written testimonial of his conduct. "The bearer lived two years in my service, in which time he was frequently drunk and negligent of his duty; which, conceiving him to be honest, I excused; but at last detecting him in a flagrant act of cruelty, I discharged him." Such were the consequences of this paper, that for seven years the fellow was an itinerant beggar; after which the Dean forgave him; and in consequence of another paper equally singular, he was hired by Mr. Pope, with whom he lived till death removed him.

THE LEGISLATOR leaves Portland on Sunday, at 9 p. m. and arrives at Boston Monday forenoon.

NEW ARRANGEMENT.

STEAM BOAT LINE.

From Boston to Portland, Bath and Eastport.

EASTERN ROUTE.

THE LEGISLATOR leaves Boston on Tuesday at 5 a. m. and arrives at Portland same day, evening, proceeds on to Bath, where she arrives on Wednesday morning.

THE PATENT leaves Portland on Tuesday at 9 p. m. will touch at Owl's-Head and Belfast, and arrive at Castine Wednesday afternoon.

WESTERN ROUTE.

THE PATENT leaves Eastport on Friday, at 2 p. m. will touch at Lubec, and Cranberry Islands, and arrive at Castine Saturday noon.

THE PATENT leaves Castine Saturday, 4 p. m. will touch at Belfast, Owl's-Head and Boothbay, and arrive at Bath on Sunday morning, will leave Bath Sunday forenoon, and arrive at Portland, same day evening.

THE LEGISLATOR leaves Portland on Sunday, at 9 p. m. and arrives at Boston Monday forenoon.

IN ADDITION TO THE ABOVE.

THE LEGISLATOR will leave Bath on Thursday at 11 a. m. and arrives at Portland same day evening, and leaves Portland 9 p. m. and arrive at Boston, on Friday forenoon, leaves Boston Saturday, at 5 a. m. and arrives at Portland same day evening.

A LINE of Steam Boats runs from Bath to Gardiner, Hallowell and Augusta, on the Kennebec river, also from Eastport to Robbinston and Calais, on the St. Croix river.—Likewise from Eastport, to St. Johns and Fredericton, N. B. in connection with the above line.

For Passage or Freight please apply to CHS. BROWN, General Agent, head of Tleton's-wharf, or to Andrew J. Allen's Stationary Store, No. 72, State-street.

FARE.

From Boston to Portland,	\$5 00
" to Bath,	6 00
" to Portland,	1 50
" " to Owl's Head,	3 00
" " to Belfast,	4 00
" " to Castine,	4 50
" " to Lubec and Eastport,	7 00
" " Belfast to Eastport,	5 00
" " Castine to " "	4 50
" " Lubec and Eastport to Bath,	6 00
" " Castine to Bath,	3 50
" " Belfast to " "	9 00
" " Owl's Head to Bath,	2 00

Boston, May 25.

ETNA INSURANCE COMPANY.

J. D. ROBINSON.

AGENT for the ETNA INSURANCE COMPANY, of Hartford, Connecticut, offers to insure

HOUSES, STORES, MILLS, FACTORIES, BARNs, and their contents, against loss or damage by

FIRE.

The rates of premium are as low as those of any other similar institution, and the adjusting and payment of LOSSES, as prompt and liberal.

For terms of Insurance, application may be made to the above AGENT, who is authorized to issue policies to applicants without delay.

Gardiner, May 25, 1827.

REMOVAL.

THE SUBSCRIBER takes this opportunity to present his thanks to his friends and the public for past favors, and begs leave to inform his customers, that he has taken the building formerly occupied as a nail factory, being the next building west of the Gardner Cotton and Woolen Factory, where he continues the business of

MACHINE MAKING AND BRASS FOUNDRY

in all its branches.

Having enlarged his conveniences, for the above purposes, he batters himself that he now presents greater claims to the patronage of a discerning public than he has before been able to do; and from the most assiduous attention to such orders as he may be favored with, he hopes to give perfect satisfaction in every branch of his business.

N. B. The great expense which the subscriber has been at in enlarging his apparatus, obliges him to call on all indebted to him to make immediate payment.

WANTED, Two or Three active and intelligent lads, from fourteen to fifteen years of age, with good recommendations, as apprentices to the above business.

CALVIN WING.

April 6.

NOTICE.

JAMES CONNER, or

CALVIN WING.

Gardiner, April 20, 1827.

CALL AND EXAMINE.

THE SUBSCRIBER has invented a new constructed PRESS for HAY, COTTON and any other fibrous articles which require pressing, with which the power of one man, may be pressed into 100 cubic feet per ton; and has obtained Letters patent, from under the seal of the United States for his said press. Those persons who wish to erect presses for hay or other purposes, are invited to call on him at Gardiner and examine his press, as he feels assured from the recommendations of all Gentlemen who have examined it, that it is superior to any now in use. The construction is such that the article to be pressed is put into the box above nine feet from the lower floor, and is delivered (after being pressed) on the lower floor. It is constructed with two boxes so that while one box is being pressed the other is filled, by which cause there is no loss of time, as is the case generally in other presses now in use.

N. B. THE SUBSCRIBER offers for sale the patent right of the above press, for Towns, Counties or other parts of the United States.

EZEKIEL WATERHOUSE.

Gardiner, March 16.

NOTICE TO OWNERS AND PURCHASERS OF LUMBER.

THE SUBSCRIBER hereby gives notice, that he has established himself in the Lumber Commission business. Having provided himself with convenient docks, and places for securing and piling Lumber, he is ready to make liberal advances upon L